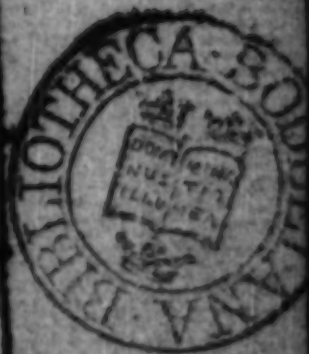


**The Godly ad-
uertisement of good
counsell of the famous
orator Iſocrates, intit-
led Paraneſis to De-
monicus: wherto
is annexed Cato
in olde En-
gliſh me-
ter.**

**ANNO DO.
M. D. LVII.**

Menſe Decemb.

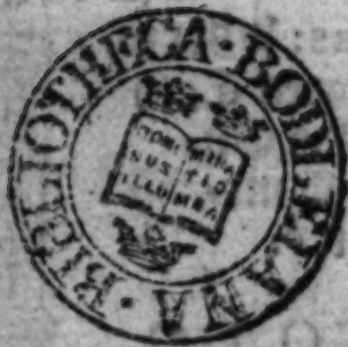


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Art. 1-8



To the ryght woꝛthyfull Syr
William Chester knyght,
my syngular good
Uncle.



I reade that the
Philosopher Des
mocrit⁹, beholding
the cytezens of A-
thenes, cōtinually
laughed at theire
foolysh diligence, who spared no pain-
es to purchase aucthorite and riches
whiche thei were not sure to kepe, but
littell cared to learne to leade a ver-
tuous life: whiche laboured to leaue
their chyldzen greate possessions: who
either died befoze their parentes, or
elles ouerliuing them, shortly spent
foz wante of good education, all that
their fathers left them. Who douteth
(right woꝛthyful sir) but y the same
Democritus if he were nowe alyue,
would likewise largely laughe at ma-
ny in

The Preface.

ny in our daies, wandering from the right pathe, as whilome did þe Atheniēs. For in these shendful yeres eche wyght almoste, gropeth onely after ryches and authozite: but how fewe labour to beautifie their mindes with vertue, I nede not to declare. The greater multitude also, is rather prest and prone to leaue money, plate, and large manours to their heyres and issue: then any wyght desyrours, to leue them entyched with wholsome and morall documentes. Through this it often tymes happeth, that as their auncestors haue for some worthy desertes been authozs and begynners of a woorthypfull race and familie: so contrary wyse they, boyde of sauery aduertisementes, haue ended the same with fowle reproche and infamie. I coulde percase discover of suche a wel apoynted bande, whose dispiteous states (their patrimonie beyng wasted & wan-

The Preface.

wantonly lauidhed) I do rather with
my selfe becomone: then any whit desier
to diuulgate their tragicall lyues.
Wherfoze when it fortunéd me to find
cast in a corner, the booke whiche is
cleped commenly Cato, Englyshed of
an vncerten olde autor: me thought
vnmete for so auncient a monument,
to lye in suche case hydde from com=
mon vse. For the doctrines therein con=
teined, are most necessary for guiding
this life, ne yeat the stile or phrasel so
vnaccustomed or olde, but that the
vulgar people may lyghtly vnder=
stande the same. If either we couet to
araie and decke our mindes with mo=
rall lessong, or study to beu somewhat
speciall in oure mother tonque: this
booke to bothe, wyll further vs right
well. In consideratiō wherof, I cau=
sed this Caton to be imprinted. And
for that Isocrates parenesis, was of li=
ke argument and matter, and not he=
a. iij. therto

The Preface.

thereto publyshed in our bulgar language: I also translated the same, and linked together do dedicate the bothe to your worshop: that passing vnder your name & patronship, they might be of more authozite and credit to the readers: and I also therby gratifie & auayle a multitude. My trauayle in traducing the same, although percase it shall not satisfie all mens expectations: neuertheles I trust it shall not be vnprofitable. For in this parenesis we may learne howe to behaue our selues to all degrees, and howe in all tymes & tempestes also to dispose vs. How to god, howe to our pzince, how to our parētes & kyndred: how to our frendes, howe to our enemies, how in prosperite & howe in aduersite, howe in peace and how in warre; nothyng perdie wanteth in this oration which may lerne vs to liue either wysely or vertuously; nothyng almoste contey-
ned in

The Preface.

ned in the huge and ample volumes
of morall philosophie, whiche here is
not briefly touched. The stile is prin-
cipall, the beauty singular, the lessons
so vniuersall, so pithie, so sententious,
and so full of matter: that not any one
of Isocrates orations in my opinion,
is vnto it any whit comparable. May
it please you therfore (ryght worship-
full) so well in worthe to accept the
same, as I with good intent do offer
it: regardyng rather the greatnes of
my good will, then the quantitie of
the thyng: you shall both cause me
to thinke my labour in this wel
bestowed, & also encour-
rage me to publishe
shortly a worke
of greter tra-
uaile.

Your leuyng cousin
John Wary.

The godly aduertisement of good
counsell of the famous Orator
Isocrates, intitled Para-
nesis, to Demo-
nicus.



P sundry thinges, Demonic⁹,
we shall fynde that there is a
great diuersitee betwene the
myndes of good men, and the
opinions and iudgements of
euill, but chesely that they differ, in theire
conuersation and maner of luyng. For
noughty men reuerce only their frendes
present. But the vertuous, also beare good
wil to those which are long absent. And the
amite of the euil, in smal time wareth cold.
but certes the frendshipp of the good, no ty-
me at all can dissolue. Wherefore consyde-
ryng, it becometh those that couet renowne,
me, and whiche employe them selues to le-
rnyng, to be folowers of good men, and in
no wyse of the euill: I haue sent you this
oration for a gifte & token of the good wyll
I bere you, as a declaracion of the familia-
rite betwene me and your father Hipponi-
cus. For it is semely for childzen, as well to
inherite their fathers frendes, as their goo-
des & substance. And I perceyue both occa-
sion conuenient, and oportunitie of this pre-
sent

Socrates counsel

sent time to further us thereto. for you desire
to lerne, & I endeavor me to teache. You ear-
nestly apply Philosophie, and I guide them
the right waye that are geuen to the study
thereof. They also whiche indite to their
frendes orations exhortyng them to be stu-
dious of eloquence, take in hande sothely a
goodly matter, neuertheles they trauel not
in that whiche is chesely in philosophie a-
lowed. But they whiche teache youthe, not
vehement perswasion of speache, but howe
they may apere vertuous in their lyuing &
maners, do so much y more profit their au-
dience then the other, in as muche, as those
men traine and teache them only to speake
and endite eloquently, but they do also mede
their manners & trade of liuing. Wherefore
omitting that kynde of exhortation, & wri-
tyng instructions of vertuous lyuynge: we
will procede to counsel you, what thynges be-
houeth yong men to desier, & what workes
also to avoid and eschue. With what ma-
ner of men they should accompaing them-
selues, and howe they ought to order their
lyues. For they y haue ensued this maner
of liuyng, may onely attaine the true pos-
session of vertue then whiche nothyng is
worthier, neyther any thyng more perma-
nent. for beauty, either in time sadith, or in
sickenes both decay. Ryches are rather mi-
nisters

to Demonicus.

niffers of vices, the of vertue and honestie:
prouokynge occasion of lithernes, and exci-
tyng young men to voluptuous liuyng.
Strength auayleth the wyle and prudent,
but vnto the contrary sort of people, the same is
very noysome. For as it dooeth beautifie
their bodies which exercise them selues: so
it dimmeth the al, the diligence of the mynde.
But vertue alone whose myndes from child-
hode she hath vnfaignedly possessed, with
them wareth old, more precious than riches
and more profitable then noble birth. For
what other men can by no meanes perfo-
me, she easely doeth accomplishe, and aby-
dyng stoutely that whiche the vulgar sorte
doth dread, reputeth sloth, a thing reproch-
ful, & trouble, greates praise worthy. This
is easely perceyued, as wel by the famous de-
des of Hercules, as the noble actes of The-
seus, whose vertuous maners did encrease
theire actes with so great gloze and prayse,
that there renowned worthynes, can not
out of memory, by any long continuance
or proces of time. And you mindeful also of
your fathers maner of liuyng, shall haue a
familiar & goodly example of those thinges
whiche I shall treate to you of. For he nei-
ther dispising vertue, neyther giue to ydel-
nes led his life, but did exercise his body in
labour, & occupied his mynde in wayghing
and

Parænesis to

and perelous affayres. Neyther did he out of measure couete the goodes of the world, but did bestowe them as a man mortal: and had care of thynges to come as one immortal. Neyther lued he basely, but was both fyne and woꝛshypfull, and therewith also free vnto his friendes. He dyd moze com-
mende them which were seruiceable and diligent about him, then those which were knyt vnto him by reason of kindred. For he perswaded with hym selfe, that for attaynyng and loynyng of frendshyp, nature to be of moze force the lawe, and vertue moze then byꝛth, and choysse of frendes to be better then necessary amytie. No tyme would suffice, if we shold recount al his doinges, but wee wyll therof make a moze diligent discourse when hereafter better oportunitie shall serue therto. Now haue we displaid some taste of your father Hipponicus dispositiõ, after whome as an exampler, it becometh you to frame your lyfe, and suppose his maners to be as it were a decre or lawe for you, to order y same by, declaryng your selfe a follower and louer of his vertues. For it shal be dishoneste, that painters can expresse all goodly poꝛtratures of nature, & that chyldren can not followe theyꝝ paterne in good & vertuous living. And thinke it becometh no champion, so to contende
agaynst

Demonicus.

agaynst his enemies, as yt behoueth you to
ponder how to be like vnto your father in
vertue and honestie. But it is not possible,
for a man to fertell his mynde there vnto,
onles before he be replenished with sundry
and vertuous doctrines. For the body is
made strong with moderate labour, but the
mynde with wholsome and sauery instruc-
tions. Wherefore I wyll attempt briefly to
open such precepts vnto you, through which
in my opiniō, you shal both increase in ver-
tuous luyng, & also purchase good name
of al men. Wherefore be first of al deuout &
godly: not only in making sacrifice, but al-
so in performing your othe, for as y one is
a token of abundance of substaunce: so is
the other a signe of godlynes. Honour and
serue god at all times: especially when all
the citisens serue him. For in so doing, you
shall seme to render with them to god that
is his due, and also to obey the lawe. So be-
haue you to your parentes, as you woulde
your issue shoulde behaue them selues to
you. Use not exercises whiche increase
strengthe, but suche as nurythe and in-
gender health: this you may accomplishe
if ye forbear to labour, before you bee
thoroughly wey and defatigate. Neyther
delyte to laughe out of measure: neyther a-
lowe vndecent and malepert talke. For the
one

Isocrates counsel

One is a token of a foole: & the other of a mad
brayne. Suche thynges as are vnbonest to
do, thinke not they are honest to be spoken.
Accustome your self not to frown or poute,
but to vse a sage & graue countenance. For
as the one arguith wisdom: so doth the other
declare a stubberne mynde & frowardnes.
And suppose that yt be semeth you chesely
in all your affaires to vse, modesty, shame
fastnes, vpright dealing, and temperance.
for here vpon dependeth the good institu-
tion and bzinging vp, of the younger sorte.
Neuer doo any foule deede, hoppyng to con-
ceale it: for though other men be ignorant
therof, yet your own conscience shal neuer
theles cōdempne you. Dede God. honour
your parentes. Reuerence your frendes, &
obeye the lawes. Enstue suche pleasures as
shall procure you muche renowne & wor-
thyp. For the pleasure that springeth of ver-
tu and honestie, is a thyng of moste suffe-
raygne excellency: but wantyng the same,
is moste pestilent and noysome. Auoyde
flaundersous repoztes, yea though they be
vntrue. For the vulgare people ignorant
of the truthe, doth iudge accorbyng to the
bzure. So frame all your doynges, as if all
men did beholde them: for though you kepe
them secret for this pzelent, yet will they be
reuealed in tyme to come. You shal be much
esteemed,

to Demonicus.

effemed, if you be gilty of those faultes, for
which you blame other. If you be studious
& desirous to learne, you shal be wel sene in
sundry kyndes of learnyng. And what you
haue learned, see you conserue & kepe well
in memoꝝ: & that you haue not, endeuour
to attayne vnto by science & knowledge. For
it is no lesse repuable to here good doctrine
& not to lerne y same, as to refuse a present
or gift profered of a mas frende. When you
haue leasure, bestowe it in hearpyng lerned
matters: so shal it come to passe that you
shal easely learne, what others haue inue-
ted not without great study and trauayle.
Perlwade with your selfe that muche lear-
nyng, is better then muche treasure or ry-
ches: bycause the one certes is stable and
permanet, & the other fading & transitoꝝie.
For of all thynges, only sapience is perdur-
able & cōtinueth for euer. Let it not grene
you to go a greate way to heare such as pro-
fesse any wholsome or profitable doctrine.
For it is a foule thyng to see marchauntes
crosse ouer the rough and perelous sea, on-
ly to augment & encrease their substance:
and younge men not to take payne to tra-
uayle so muche as by land, to enryche their
myndes with knowledge and cunnyge.
In maners be curtiuous & in woꝝdes layze
spoken and affable. It is courtesie, gentilly
to salute

Parænesis to

to salute those we mete, and the parte of affabilite, familiarly also to talke with the. Be gentell and pleasaunt to all men: be familiar but only with y good. by such meanes, yow shall not seme enemy to the one: and of the other, be reputed and taken for a frinde. Use not to molest men with mouch talke: neyther often to common of one matter. For there is a measure & meane in all thinges. Adresse your selfe to labour vncōstrained, that whan you ar cōpelled you may better sustayn the same. Kepe measure & temperance in those thinges, which yf they happen to subdue and banquish the mynde, shoulde be to you a foul shame and dishonestie: as in gaine, anger, voluptuosenes, and sorow. This may you do, yf you repute that for luer and gaine, whereby your good name may be encreased, rather than your riches augmented: if in wrath, you declare your selfe suche to those that haue offended, as you wolde y other should shewe them selfes to you, in case you hade lyke wyle done amysse: yf in luste, you accounte it a great shame to maister your seruantes, & the meane whyle to be overcome and maistered of fylchylustes & pleasures: if in sorowe and heuynes, you regarding other mennes mishappes, call to remembzaunce that you are a man, & therefore

to Demonicus.

for subiect to such misadventures. What
hath been disclosed to you in secretes, kepe
more close then you woulde safely kepe the
treasure to your custody committed. For
good men muste shewe them selues more
trusty and loyall by theire behaviour and
dealyng, then by any othe. And thynke it
mete to geue no credence to the enyll; as it
is couenient to credit and beleue the good.
Disclose not to any man your secretes, un-
les it be like expedient bothe to you that dis-
cereth it, and also to the hearers to haue the
thyng concealed. Swear not voluntarie-
ly, but only for two causes, either to acqui-
te your self of some crime, or els to prelerue
your frendes from perils. But touchyng mo-
ny, you shall take no othe at all. For though
you swear truely: yet some wil iudge you
perjured, and other some conuons. Enter
into frendship with no mā, before you haue
perfectly serched out, howe he hath vied his
former frendes. For he you ryght wel assu-
red, he will be to you the same, whiche he
was also vnto them. Become sely a frende,
but after you haue plessed amite endeavour
so to continue. For it is like reprochfull
to haue no frendes at all, and every day to
chaunge. Neyther proue your frendes with
your anoyance: nor yet be ignorant of their
condicions. And this may you do, if you

b.i.

sayns

Isocrates counsell

sayne to haue nede of them when you haue
no nede at all; and committe vnto them for
great secretes, matters whiche may wth our
danger be discouered. For albeit contrary
to your expectation they betraye you,
yet shall you not be endamaged thereby:
and if they satisfie the truste and confidence
you hadde in them, then haue you a better
tryall of their manners. Tye your friendes
by suche aduersities as happeneth in this
present lyfe; and by partakynge of aduen-
tures & perils. For as we trye golde with
the fier: right so may we haue a perfect tri-
all of our friendes by aduersitie. You shall
ble your friendes after the beste wyse, if
you looke not to be entreated, but ayde and
succoure them vnderstred as the prison ne-
cessary shall require. For it is an gret shame
for vs, to suffer our friendes to passe vs in
good turnes doyng: as we to suffer oure
selues to be ouerthrowe with the iniuries
and displeasures of our aduersaries. Dooe
not onely ioyne in friendship with them,
whiche take greuously your euyls & mys-
happes: but semblably with them whiche
doe not enuy and repine at your prospe-
rite. For many there are who lament with
their friendes in their aduersitie: and yet
nevertheless dooe disdain & enuye at their
well doynge and prosperous successe. Re-
member

to Demonicus.

member your friends absent, to those that
are present, to thende it may appere therby
you wyl not bee careles for theim when
they shall happen to be like wise away. Be
neate and cleyly in your apparell: but not
braue and sumptuous. For the one is the
propery of a worshipfull personage and
the other of a prodigall. Delyght not
to haue excelle of riches: but rather to vse
them in a meane. Regarde the not whiche
wholy endeuor the selues to gather goodes:
and knowe not howe to vse that they al
ready haue a right. They are lyke to hym
whiche possesseth a good horse, and is ne
uertheles a sozpy horseman. Endeouore to
attaine riches, as money & possessions, but
mony is only profitable to those that knote
howe to occupy it: and lykewyse landes to
suche as can vse the well. Sett foze by that
you haue for two considerations, eyther to
reconer some great losse or damage by you
susteyned; or elles to succour your honest
friend in his aduersitie: as for the employes
of all other worldly affayres, bee not out of
course in loue with ryches, but moderately
desier the same. Holde your selfe contented
with that that present is, and cease not to
serche for better. Looke you vpon anyde no
man with his miserable state or calamitie.
For fortune is comon to al men, and what
h. v. shall

Isocrates counsell

beside, you may not forsee: Dooe good to good men. For the treasure it is, to haue thanks due vs of an honest man. He that doeth benefits euill men, doeth like to hym which profereth losse to straunge dogges: for they as wel barke at him which geueth meate, as any other: eue so the euill, as well pursue suche with injuries which dooe them good, as those which anoye or hurte them. Eschewe flatterers no les then disceitfull persones: for bothe these sortes of men beyng put in truste, bee iniurious alike to those that haue their confidence in them. If you appoyne suche frendes as relope at any your leade touches or outrageous misbehaviour: you shall neuer haue whyles you lyue any that wil encourage you to pursue those thynges that shal be mooste for your honestie and worship. Be to your familiars copayghnable, and not haughty. For scarcely seruile men can away with hygh looks and statelines, but courteous behaviour is grate and acceptable to all men. And you shall bee counted compynable, if you be neither contentions, waywarde, or euill to please, nor contentyng with eche man, neither roughly encountering with your frendes in their summes & anger: all be it there be no iust cause why they should be moued, but yeldyng to them

to Demonicus. I

them in their beate, & blamyng them when
they are colde and pacified. Neyther enter-
lacing ernest matters with iestes & pasty-
mes: noz hauinge a good spozte to bowde
in waighly affaires. For what is done out
of tyme and place, is every where greuous
and yrecksome: neyther rendyng chan-
ces o2 pleasures vnthankfully, as many
are wont to do in pleasuring their frendes,
but do the same butwillingly, neyther qua-
rellyng o2 syndyng of faulte: for that is dis-
pleasunt and odious, neither desierous to
punish, for that prouoketh men to wrath.
Refrayne in any case the compaigny of
quaffers and dzynters. But if at any time
occasion enforce you thereunto, aryle and
departe befoze you be dronke. For when the
mynde is oppzessed with wyne, it fareth as
the cartes o2 wagens that haue caste out
their gouernours, for they being nowe de-
stitute of their guydes, ruine here & there
out of all order: ryght so the mynde of man
reason beyng once overcome and corrup-
ted with dronkenes, falleth into sondry er-
rours. Appere to be desierous of immorta-
litye by shewyng your selfe stoute and of
noble courage: and agayne to be mortal, in
moderately vsyng of such goodes as God
hath lent you. Think with your selfe that
learnynge and knowledge is so muche

Iso crates counsell

the moze precious then ignozance, for that
all other vices are gainful to suche as dooe
committe them, only ignozance bringeth
detriment to her possessours. For ofte tyme
it happeth that the ignozant are punished
of those in dede, whome they haue
greued and offended in wordes. Prayse
and extolle those men whose amitie you couet,
before such as wil againe reporte your
commendatio. For good reporte, is the author
of friendship: and repzoze the occasion
of enmitie and hatred. In consulting, lay
before your peesche thynges alreedy past,
for a president and example of thynges to
come. Because hidde and unknowen matters,
may lightly be knowne by that which
is playne and manifest. Before you take in
hande any matter, take good aduise ment &
deliberation: and when you haue determi ned
what to dooe, then dispatche the same
out of hande. Consider y the chiefe thinge
we haue of God is good fortune, but of our
selues aduised and good counsell. Of suche
thynges as you are abashed frankly to
speke, and woulde entertalke with some of
your frendes of the same: so order your communication
as though you treated of another mans
matter. By this meanes, you shall both sele
their mindes: and yet not describe your selfe.
When it shall fortune you
to doe

to Demonicus.

to demaunde counsell of any touching your
case, first consider, howe he hath achieved
his owne matters. For he that is not well
advised in his owne affayres: shall neuer
geue good counsell in other mens causes.
And you shall especially be moued to seeke
counsell, if you consider the calamities that
happen through rashenes and want of de-
liberation. For we then haue most care of
our health, when we call to memorie, the
griefes and paynes y^e procede of sycknes.
Imitate the manners of kynges, and fol-
lowe their wayes and trade of liuinge,) so
shal you both seme to appue their doinges,
and also to loue and folowe them) wherby
it shall as well come to passe that you shall
encrease your good name among the vul-
gar people: as deserue of them more con-
stant good wyll and fauour. Obeie suche
lawes as are prouided & ordeyned of princi-
ces. But repute no lawe to be of more force,
then their maners and trade of liuinge.
As in that weale publique whiche is go-
uerned by the multitude, it behoueth hym
whiche bereth rule to esteeme and reuerence
the commons: so lyke wyse in that common
weale where one beareth the stroke, it be-
cometh the subject to honour the kyng and
souerayne ruler. When you are assigned
to office, blesse no naughty & wicked officers

Isocrates counsell

to execute your office vnder you. For whē
he doeth amisse; all the wyght and blame
shoulde be imputed vnto you. Depart not fro
seruyng the. wheale publique more enri-
ched in substance: but rather more increa-
sed in good name. For the praise of the vul-
gar people, is farre better then great trea-
sure and riches. Neither be patrone or sup-
porter of vice & noughtines. For men wyll
deme you attached to suche crimes, as you
defende and shelde in other. Enforce your
selfe to attayne great wealth and ryches,
but lerne also to be contented with meanes
that men may iudge you to loue iustice ra-
ther for equities sake, then to relieue your
lacke & necessitie. Embrace rather honest
pouertie, then vnjust & dishonest riches. For
iustice & byright dealing is much more so-
ueraine then riches, for worldly goodes
do profite but those onely that are alpye,
where the other procureth lyketwyle good
name to the lyues and dead. Further the
evyll sorte may well attayne ryches. But
so can they neuer the commendation of iu-
stice. Favour not those that vnryghtfully
come by goodes: but rather embrace them,
whiche haue sustayned losse, for their by-
ryght doynges. For though the iust did er-
re the wicked in no other thing, yet in this
one point haue they a prerogative for that
they

to Demonicus.

they haue alwaye a good hope and expectation: Be carefull for all thynges whereby this present life is mayntayned: but especially put in vze the wytte & reason whiche God hath endued you with al. For the cheffest giste and treasure that can be hydde in very lytle rowme, is a good and vertuous mynde in mans body. Endeavour your self to be paynful and laborious of body: and agayne garnish the mynde with knowledge and wisdom. That with the one, you may accomplishe what you haue detetmyned to dooe: and with the other, forsee suche thynges as are behoefull and expedient. When you purpose to declare any matter, first wape with your selfe howe to speake the same. For in many it chaunceth, that the tonge runneth befoze the witte. Consyder that there is no worldly thyng firme and perdurable. So shal you in prosperite neither reioyce out of measure: nor yet in aduersitie, bee apalled & betterly dismaied. In al your talke & spekyng obserue as nere as you can to oportunities: the one, when you haue perfect knowledge of the matter you wyll better, the other, when the necessitie of the cause enforceth you to speake. In these two cases only, it is better to speke then to kepe silence: at other seasons contrarely, to be still, then to put the tonge in vze. Reioyce
and be

Isoocrates counsell

And be foyfull at your good chaunce: againſt
p^r aduerſitie and diſpleaſures happen to a
p^rſon, be not ſorrowfull out of meaſure: but
when eyther affectioⁿ poſſeſſeth the mynde,
do not manifeſt the ſame to any. For it is
unſeemly to kepe goodes & houſhold ſuffe
faſte hye in our houſes: and to diſcouer a
broad the ſecrete affections of our myndes.
Rather eſchewe the occaſion of miſrepor^t,
then any peryll or danger. For as unto
euill perſones only the ende of this preſent
lyfe is dredeful: euen ſo to good men repro
che and loſſe of good name ought cheſely to
be feared. Do your bitter endeuour to lyue
in ſaferie. But if it fortune you to come in
perill, ſo defende your ſelfe by batayle and
force of armes, that it may redoube to your
renoume: and in no wyſe bee any blotte or
blemish therunto. For we are all predeſti
nat to dye: but worthely to paſſe out of this
life, nature hath only graunted to good and
worthie men. Maruel not, though we haue
ſpoken many thinges, whiche are nothing
belonging to this your preſent age: for I
was not thereof ignozaunt: but I in this
treaciſe purpoſed as well to geue counſell
prop^rſe and fitte for theſe your tender yeres,
as alſo to preſcribe certen rules and pre
ceptes howe to directe your lyfe in tyme to
come. The great benefit that eueryth^e her
of, you

to Demonicus.

of, you shall easely perceyue: but a faythful
and a frendly counseler, very harse that it
be for you to synde. Wherfore because you
should not seke of any other the residue of
instructions, but from hence take them as
it wer out of a storehouse: I thought mete
to omitte nothyng, wherein my counsel might
profite you at al. I would also render most
heartie thanks to God, if I bee not decey-
ued of the hope I haue of you conceined.
For we see diuers other, whiche as they
rather delite in delicate meates then in whol-
some: likewyse rather to cleue to familiars
whiche be parteners of their vices, then to
frendes whiche induce them to vertue and
honest behauiour. But I perswade with
my selfe that you are of a contrary nature
and disposition to suche persones, groun-
dyng my selfe chiefly vpon the paynful di-
ligence you haue heretofore vsed in the rest
of your childhood. For who so of his owne
accoorde determineth to ensue such thinges
as are moste honeste and vertuous: the sa-
me vndoubtedly can not of congruence, but
alowse those whiche exhort and counsell
hym to vertue. And you shall perdy be gret-
ly allured to the loue of vertuous exercy-
ses, if you consider, that of the same there
redoundeth to vs very true and perdurabls
delectablenes. And of ydelnes & sensualitie,
contra-

Isocrates counsell

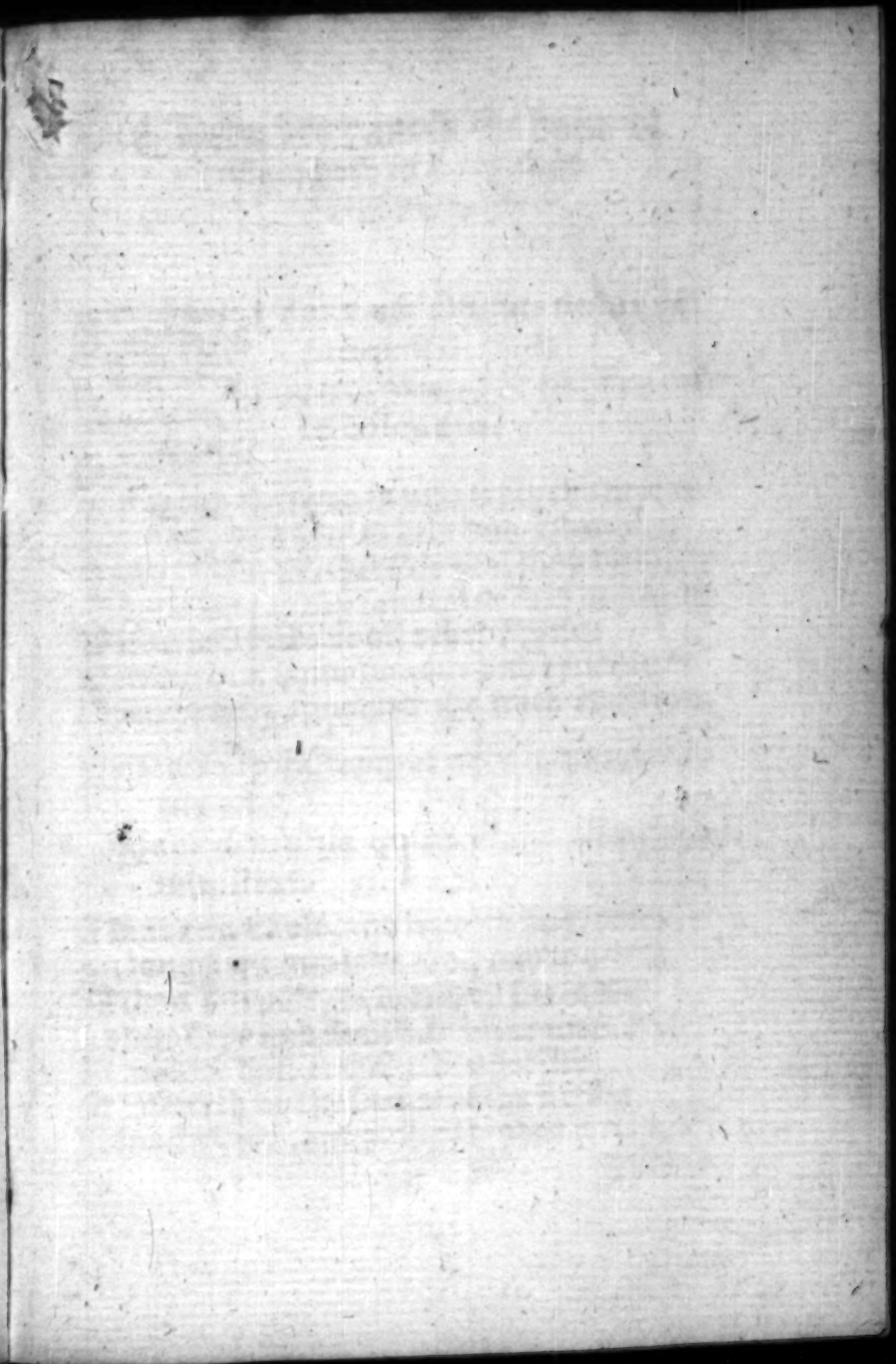
contrary wylle cōtinuall greife with a short
and momentary pleasure: but the endeavour
and study of vertue with sober and wise or-
dering of this present life, doeth alwayes
render pure and more stable delites. For
as after the delectacion of inordinate and
filthie pleasures we repent and be sorrow-
full: semblably of the other after payne and
trauaile we receiue muche frute & delecta-
cion. In al thinges also we do not so reme-
ber the begynnyng, as we are moued with
the sense & felgng of the ende. For we dooe
muche in this lyfe, not for the thynges the
selues: but for that whiche may ensue. And
consider howe it belitteth euill men to doe
what cometh in their myndes: for this tra-
de of lyfe they haue alwayes prescribed to
them selues, but it behoueth good men in
no wyse to neglect vertue: or els to incurre
the rebukes and displeasures of many. For
all men do not so hate the wicked, as suche
as wyll seme to be good, and doe neuer the-
les nothyng differ from the sauage & rude
people. And that vpon good consideration.
For if we do reprove them whiche only de-
fraude and begyle vs with their woordes,
howe can we not iudge that those whiche
altogether liue viciously, ought to be despi-
sed and abhorred: Wherefore iustly we be-
leue that suche doe not only synne and ad-
mit

to Demoniens.

mit shame agaynst them selues, but that they be also betrayers of their fortune. For she hath deliuered to them ryches, estimation and frindes: but they haue declared them selues vnworthy of this their happy state and condition. And if a mortall man may cōiecture the mindes and meaninges of the celestiaall whighes, it appereth that they mosse of all haue declared by their domestical & familiars, how they are mynded to good men, and howe also vnto euill. For Jupiter begate Hercules and Tantalus, (as fables declare, and all men beleue) the one for his vertue he made immortall, and the other for his wicked behantour he plagued with sharpe calamities. Whiche exam- ples considered, it behoueth vs to embrace honestie: & not onely to marke these whiche we haue treated of, but to learne all good doctrines wrytten of poetes, and also ser- che other learned men if they haue taught any thyng profitable. For as we se the bee setteling vpon euery flower to sucke out of eche one whiche is best: even so it behoueth them whiche are studious, to be ignoraunt in nothyng: but to gather euery where on- ly whiche is holsome and profitable. For scarcely a man with this diligence, may sub- due and amende the fautes of nature.

Finis.

[illegible]





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¶ Here begynneth the boke of
Cato both in Latyn and
Englyshe.



I deus est animus nobis et
carmina dicunt.

Hic tibi præcipue fit pura me-
te colendus.

¶ For thy that god is inwardly the wytte
Of man, and geneth him vnderstanding
As dite is sayne, therfore that thou vnwytte
Thyne hert to thy soueraine lord and king
Principally aboue all other thyng:

Geuing him laude honour and reuerence,
Whiche hath endowd the with exulence.

Plus vigila semper nec somno dedi-
tus esto,

Nam diuturna quies vicijs alimenta
ministrat.

A wake my chyld, and loue no slogardie:

In long slepe and loke thou neuer delite,

¶ If thou purpose, to worshyp for to lye.

Longe slepe and slouth, to vices men erite,

¶ It maketh dull, it maketh inperfyte

¶ It fostereth by the filthes of the fleshe,

¶ It wasteth che, and pallith bloddes freshe.

A Virtus

Just
Virtutem primam puta, esse, compe-
scere linguam.

Proximus ille deo, qui sit ratione
tacere.

Trust well also, the first of vertues alle,
As to be still, and kepe thy tongue in mewet
Of tonge vntide muche harme may falle:
Lene me well, this is as gospell trewe,
Who can dalians of tongue eschewe,
And rest with reason, this is the bray terte
To god above that man is alder nerte.

Sperne repugnando tibi tu contra-
rius esse.

Conueniet nulli, qui secum decidet
ipse.

Auple the well, that thou neuer trauesse
Thyne own sentēce, for therof cometh sha-
Say not one & est cōtrary reherse, (me.
Such repugnāce, wil make thy honour lame
Where steadfastnes, wil cause y good fame.
For he shal neuer accorde with man alyue:
That w himself, will ay repugne & strine,

Si vitam inspicias hominum, si deniq;
mores.

Cum culpas alios, nemo sine crimine
vinit.

If thou aduertise and beholde aboute,
The lyfe of men, and the maners also,

Bothe

Bothe of thy selfe, and other there without
In myddell earth, thou shalt fynde, who
That in some part, is to vertu so.
Blame no man therfore, if thou doe ryght:
With in earth laces, lyueth no wyght.

*Quæ nocitura tenes, quamuis sint
chara relinque.
Vtilitas opibus, præponi tempore
debet.*

If I suppose thinges shall annoy & greue,
Though they be dere & of right great pryce,
Suche as suffreth not thy profite
If the lust to be ruled, as the wyse
Abstaine the fro suche thynges in al wyse.
For it is more wysdome in lothfastnesse,
To preferre profite, than suche rychesse.

*Constans & lenis, vt res expostulat
esto.*

*Temporibus mores, sapiens sine cri-
mine mutat.*

It is a good lesson for the nones,
A wyght now to be tēpzed with cōstaunce,
And to be mery and glad estones:
Not alway sad, ne lyght of countenaunce.
A mans chere may full oft auauunce:
For at eche tyme, as the thyng requireth,
So the wyse man visageth and chereth.

A.g.

Nil

temer

Nil timere vxori de seruis crede
querenti.

Sæpe etenim mulier, quem coniunx
diligat odit.

Geue not credence alway to thy wyfe,
That for her yre, and her vnpacience
With sharper tong, than is swerde or kniſe,
Playneth on thy seruaunt, though no offence
Thou finde in him: lerne wel this sentence
The wyfe wyll hate, & cause for to smerte
Oftimes him, her husband loueth wth herte.

Cumq; mones aliquem, nec se velit
esse moueri.

Si tibi sit charus, noli desistere
coeptis.

And if thou warne a wyght of his forſayte:
Although he grudge wth frowning countenance
And in his language, manace the & thrate:
Yet forbere not for all ſuche displeaunce.
To teache him to amende his gouernaunce
As thou began, correcte that is amysse,
And that is a frendly tuche p^{ro}wyſſe.

Contra verbosos noli contendere
verbis.

Sermo datur cunctis animi sapiens
cia paucis.

Against the wordy folke ay fall of wynde,
Strive not at all, it may the not profite:
Such Japish people, ben in cōceytes blinde
The

The wisseste worde, anapleth not a myte,
In many wordes, is wysdome oft full lyte.
For to every wyght, is genen speche,
And yet the wyle full oft ben to seche.

Dilige sic alios, vt sis tibi charus
amicus.

Sic bonus esto bonis, ne te mala
damna sequantur.

Loue other men, and haue them so in chere
That to thy self, thy loue may moste extēde:
Let no persone, be to the moze dere
Than thy estate, for the shalt thou offende.
And hurt thy selfe and other folke amende.
But ay loue other and cheryshe them so,
That to thy selfe thou be not founden foo.

Rumores fuge, ne incipias nouus au-
tor haberi.

Nam nulli tacuisse nocet, nocet
esse locutum.

Rumours newe that flyen as the wynde,
Eschue my chylde with all thy diligence:
Be neuer bely, newe tidynge to fynde,
Suche nouelte, causeth oft offence,
It is no wit it is no sapience.

It hurteth not a man to be in peace,
But it doth harme, to put his tōg in pzeace.

Rem tibi promissam, certam promissa
tere noli.

Rara fides ideo, quia multi multa
loquuntur,

A. 14.

Take

Make no promyse of other mens behelpe,
Remembre the well, that promesse is vnſure:
And but thou kepe thine, thy name y' needſt,
To ſerue thy behest do thy beſt cure.
Truſt not the worde of euery creature,
Some mennes ſeyth is eaſy to breke:
For many folke thynke not, as they ſpeke.

Cum te aliquis laudat, iudex tuus eſſe
memento.

Plus alijs de te, quam tu tibi credere
noli.

With wordes faire, whan ſauel ſedeth the:
Be thou not blind, for al his falſe flatterie,
Let thine own reaſon alway, thy iudge be.
And in effeate, if thynne eſtate be hie, (eye,
though ſauel w' his craft, wold blinde thine
In all thy lyfe, thou neuer gene credence,
More to thy ſelfe, than to thy conſcience.

Officium alterius, multis narrare me-
mento.

Atq; alijs cum tu benefeceris ipſe ſi-
leſo.

Whan thou ſeeſt another mannes deſerte,
As for his good dedes comendable,
In euery place praiſe and perſe,
Suche a wight, w' thy good word enhaile.
And though y' haue ben right amiable,
Of thy good dede, make thou none auaiſe:
And than other mē, ſhal thy name enhauiſe.

Multorum

**Multorum eum facta, senex & dicta
recentes.**

Fac tibi succurrant, iuuenis quæ feceris ipse.

**And thou liuelōg, an olde mā thalt thou be,
Age wyll apzoche, maugre in who say nay.
Than aperceyue, beholde about and se,
How aged folke been entreated euery daye,
And so to puruoie for thy selfe assaye,
Into stouping age whan thou art crept,
Thyng may y helpe, y in yongth was kept.**

**Ne cures si quis tacito sermone lo-
quatur.**

**Concius ipse sibi, de se putat omnia
dici.**

**Care not, although some men speke softe,
Be change no chere: for oft it is ful bet
In secrete wyle to speke, than crie on lost
A man should be alway where he were set,
And after that so should he speake or let.
But to the suspect of harme it semeth,
Open speke of hym, he none other demeth.**

**Cum fueris felix, quæ sunt aduersa
caueto,**

**Non eodem cursu, respondent vltis
ma primis.**

**Whan fortune, hath geuen them felicitye,
And set the on hie, than ware of a falle.**

A. iij.

Than

Thyng cometh oft, full sharpe aduersite,
Fals fortune turneth as doth a balle,
In her haue thou no sekernes at alle. (me:
Her perillous play, sumtime turneth to gra
Thende is woo, of that began with game.

*Cum dubia et fragilis, sit nobis vita
tributa.*

*In mortem alterius, spem tu tibi po-
nere noli.*

Our byetel lyfe, is here so full of doubte,
That in veray suretye no wight may stand
Lo sodeynly crepeth the soules oute,
All aboutes this worlde in euery land
Of yong & olde: for euery wight is bounde
To deth: therfore set not thyne affiaunce
In deth of hym, ther may lurke pechaunce.

*Exiguus manus cum det tibi pauper
amicus.*

*Accipito placide, plene et laudare
memento.*

A lytle gift, geuen with good entent,
Of thy frend y lyueth in pouerte, (hent,
With ryght good chere, suche giftes take &
Supposyng ap, that as good wyll hath he
And more, than many men that ryche be.
Praise not the gift, ne ponde not the price.
Thentent is good and that shal the suffice.

Infantem

Infantem nudum, cum te natura
creauit.

Paupertatis onus, patienter fere
memento.

Byth nature, that was thy fy: If nozice,
Hath brought the byther all naked & bare,
Though thou can neuer richesse accoplice,
But y art hold, alwaye in pouerties snare:
Yet no force make neuer to muche care,
Take patiently pouerte so: the beste,
Ryches is not of nature, but of queste.

Ne timeas illam, que vite est vltima
finis.

ultima meta

Qui mortem metuit, quod vinit per
dit idipsum.

Though deeth be fine of euery creature,
And no wyght on lyue, may it escape,
Yet drede not deeth wth ouerbey cure.
To lyue in erth, than is it but a Jape,
If thou after death alwaye so gape.
Thinke wel to die, but modifie thy thought
O: elles to lyue, anailleth the right nought.

Si tibi pro meritis, nemo rñdet amic⁹
Incusare deū noli, sed te ipe coherce.

word

For thy desert, if no wyght thanke the,
I meane, whā y hast done thy force & paine
To othe folke frendly so: to be:
If they can not to the gramer cy sayne,
Withd:awe

Withdraw thy selfe, & so thy hand refrayne
Blame not thy god, for their uncredynesse:
But for such folke, do afterwarde the lesse.
Ne tibi quid desit, quæsis utere parce
Vtq; quod est serues, semper tibi de-
esse putato.

Sith y no riche mā, liueth there any where
If he consume his goodes all and wast,
But y pouerte shal grene him soze & dere:
Therefore my chylde, such goodes as y hast,
Let not so sone, out of thy hand be tast,
Lest y thy goodes hereafter wil the sayle:
Holde that thou hast, it may the oft auayle.

Quod prestare potest, ne his promissis
feris vlli.

Ne sis vëtosus, dū vis bon⁹ ipse videri
Behete no man a thing, to lene him thy selfe,
And sayle hym, that is but vllany.
If thou may lene, do it in frendly wyse,
Such cheyssaunce, wll frendlynesse betwixte.
Of thy good dedes, clamour not ne crye,
Be not wordy ne of wordes bryme,
If a good man, the lust to apere and seme.

Qui simulat verbis, nec corde est fidus
amicus.

Tu quoq; fac simile, sic ars deluditur
arte.

And if thou finde, the son of doublenesse,
The fals flatterer, if thou espie,
With painted word, & hert full of falsnesse:

Thou

Thou makest in no wise better blere his els
Than serue him with his owne trecherie.
For wordes faire, & frendlynesse no parter
Gene him thesame, & arte begile with arte.

Noli homines blandos nimium ser-
mone, probare.

Fistula dulce canit, volucrem dum de-
cipit auceps.

Beue not a mā, with ouer peynted speche,
Under faire wordes, is oft conuert gile.
The worde is gay, but frendship is to seche,
And as men say, suche craft is in this ple:
Some thinke harme, whā thei her tōges file
The whysling fowler, maketh mery song
And yet the byrdes, begileth he among.

Cum tibi sint nati, nec opes: tunc ar-
tibus illos.

Instrue, quo possint inopem defens-
dere vitam.

Whan y god hath genen the childzen sele,
And riches small, than do you in this wise.
Teche thy childzen with craftes for to dele,
That by their art, they may the self cheuise.
If y do thus, thā workest thou as the wyse,
Craft is good, and craft is lucrative,
By craft, they may defende the neddy lyfe.

Quod vile est, carū: quod carum est,
vile putato.

Sic tibi nec cupidus, nec auarus nos-
ceris vlli.

Hanc

Haue this conceite, for it is often saue,
Thynge here, shal ofte abate of pryde:
And thynge that of lytle value bene
In tyme comynge, maye to verch aryse,
Remembze this, & it wel aduertise: (deme
Thus shal thou best, y name of chyncherpe
And other me, shal y no nigarde deme.

Quæ culpæ soles, ea tu ne feceris
ipse.

Turpe est doctori cū culpa redarguit
ipsum.

Arise the wel, let reason be thy guyde
Whan other me thou art about to blame,
That suche defaute be not in the espyde
For if ther be, thā shall thou haue y name
A mā's honour suche thinges wyl reclame.
It is ful foull whan y a man wyl reche (che
Of his owne dedes, against his wordes pre-

Quod iustū est, petito: vel quod vides
atur honestū

Nam stultū est petere, quod possit
iure negari.

Loke thy desyre, be grounde in a right
And that it neuer traners honeste
For as often tymes as wpght
Desyresth moze than right and equite
Than may his request repeled be
And it is clepud nyete and grete folye
To aske of that men wyl appenye.

Ignotum

Ignotum tibi, tu noli præponere notis
Cognita iudicio cōstant, incognita casu.

Change not thy frēd, that y knowest of old,
For any newe, in trust y thou shalt fynde
Better than he: but in thy handes holde
Him, that to y hath frendly been and kinde:
Suche changes ben full often blynde
Thou weneſt to know, & yet knowest y not
To knowe a frende, it is ful casuale (a dele
Cū dubio incertis verſetur vita periculis
Pro lucro tibi pone diē, quicūq; laboras.

Si the mannes lyfe is ful of myserie,
Some tyme in myrth, and after in miſchiefe
Now in the dale, Now in the mounte on hie
Now man is poze, and oft ryches releſe
The thynnyng morow, hath oft a ſtozmp eue
To this polycie, take hede and entende:
Loke thou haue lucre in thy labours ende.

Vincere cū poſſis, interdū ſede ſodali:
Obſequo qm̄ dulces retinentur amici.

Though y may be venged, & haue victorie
Of thy frende & ſelow, yet y muſt ſozbere,
Reſtraine thy ſelfe, be not to haute ne hie:
Trous haſtines, ful ofte men doth dere,
Where eaſy ſoftnes, frendes may conquere,
For by good dedes ſet in holines,
Men ben togyder knet in frendlynes

Ne

**Ne dubites cum magna petas, impē-
dere parua.**

**Hiis etenim rebus coniungit gratia
charos.**

**The lymptour that visiteth the wines,
Is wyle enough, of him a man may lere,
To geue pynnes, purses, and knyues,
This crafte is good, so doth the sely frere.
Geue thinges smale for thinges y ben dere
If y receiue, geue somewhat ay agayne,
And that wil noz the frendes dere certaine.**

**Litem inferre caue, cum quo tibi gra-
tia iuncta est.**

**Ira odium generat, concordia nutrit
amorem.**

**Touste not, ne strue w him y is thy frend
Beware of y, make not thy frend thy foe:
A roughous man may frendship & thende.
These baratours that ben misruled soo,
Entryp them selse and wzap in much woo.
for Ire of kinde, egēdeth nought but hate,
Where as accorde, noz ytheth loue algate.**

**Seruorum ob culpam cum te dolor vr
get in iram:**

**Ipse tibi moderare, tuis vt parcere
possis.**

**Whan thy seruaut thou takest in defaute,
Though he can not his negligence excuse,
Pet**

Yet in thyne pze, make not to fyers affaunte:
But with thy haste a while take truse,
Thou shalt finde ease, this fete if y can ble.
Kule thy passion ay by suche mesure:
That thou saue, that ben vnder thy cure.

Quem superare potes, interdū vince
ferendo:

Maxima etenim morum est, semper
patientia virtus.

epim

Sufferaūce doth ease, was said ful lōg ago,
Suffre, and haue all thyne entent,
Though thou may overcome yet do not so.
Conquere thzough sufferaūce, & be paciēt,
But to foule cruelte neuer consent.
For it is cleped in vertus excellence,
Awight to lyue in humble patience.

Conserua potius que sunt iam parta
labore.

Cum labor in damno est, crescit mor-
talis egestas.

Be not to scant, be not to prodigall,
Conserue thy thing gotten with labour:
It is full sayze, to be sayd liberall,
But eschewe wast, and be no surfetoure,
Consume not all thy treasure in an houre,
Whan of thy labour ryleth none auayle:
Pedy pouerte muste the full sone assayle.

Dapfilis

Dapilis interdum notis et charis
amicis.

Cum fueris foelix, semper tibi proxie
mus esto.

Be not lyke zenola, for he woulde ete
With euery man, & at their feest him fede:
But neuer man, might tassen of his mete,
No man to him, but he to al men pede.
Be free of mete, but loke y largesses lede
The no ferther, than thou may well attain.
be thin own fred, for this saith cato certain
Take hede sir, howe hollomly this clerke
Entreateth men by bertuos doctrine
Thys fyrst part of his compendious werke
In wo:thip howthet shal ful clerely shine,
Guyding to renowne streght as any lyne:
Whose preceptes obserue if ye list,
And to his good counsaill, your hertes encline
Right in your welch ful wel it shal be wist
The vertues foure, y men shold forth coney
No in this life, as bydel doth a beeste,
That men not erre in this perilous waye,
Stablisshinge him as doth a stedfast reest.
As sikur guydes, y ben wo:thypett
Mannes lyuing to sette in gouernaunce,
This sage Cato, full wysely doth regest,
Pzenteth his sawes in your remembraunce.

**Here foloweth the second
booke of Cato.**



**Elluris si forte velis cognoscere
cultis.**

**Virgilium legito, quod si mage
nosce laboras.**

**If thou my chylde sette thy delyte,
Of earth, to knowe the tilthe and culture,
And if thou wilt of knowledge be perfite.
Why some is areable, and some is pasture,
And why some is spzeint w flour picture,
I counsaile the to musen for a whyle,
In the laureat poete virgile.**

**Humanos si forte velis, depellere
morbos.**

**Herbarum vires: macer tibi carmine
dicet.**

**And further moze my chylde, if that the list,
The vertue of herbes for to discerne:
It may neuer in earth better be wytt,
Whiche be cōsuming, whiche be nutritiue,
Whiche hote, whiche colde, whiche conser,
Thā rede Macer, in his olde dite, (uatiue:
Whiche telleth hem in proper qualite.**

**Sí Romana cupis & punica noscere
bella,**

**Lucanum quæras, qui martis prælia
dicet,**

B.i.

And

And if thou haue desirous fresh courage,
To here of noble Romains worthinesse,
How that thei banquished theim of cartage,
And many other, through manly prowesse:
Than rede Lucan, full well can he expresse,
who bare him best in towne & eke in felde,
and who did maruelles vnder macers shelde

Si quis amare libet, vel discere amare
legengo.

legendo

Nasonem petito, sin autem cura tibi
hec est.

And he that lust of louers for to rede,
And in that wyse him selfe to auance,
As in y craft, Paso can teache him spede.
Some loueth song, some harpe, lute & daunce
Some other thynges diuers of pleasaunce,
Some louen secretly & lust not to be spide,
Som wil be knowe for thus wyterth Duide
Vt sapiens viuas: audi que discere
possis.

Per quæ si motum vitiis deducitur
æuum.

But yet my chylde if that in aduenture,
Thyne hert be set to no such maner thyng:
Or if it be not all to thy pleasure
That Virgil, Pacer, Lucan, & Paso bring,
yet that thou may be wyse in thy liuyng.
If the lust to gene me audience,
I shall the shewe doctrine of sapience.

Ergo

Ergo ades, & quę sit sapientia, disce
legendo.

Therfore my chylde, come to me and lere,
And I shal the shew the veray treasure
Of sapience, if the lust to here.
And how thou shalt, in good estate endure,
And lede thy lyfe after goddes pleasure.
Therfore come nere, & lere by this reding,
To be a man vertuouse in luyng.

Si potes, ignotis etiam prodesse me-
mento,

Vtilius est regno, meritis acquirere a-
micos.

There is no wight, that further may repoze
Of thy good dedes, than the straunger may.
Make him good chere, & shew hi thi dispozt:
And he shal bitter thy name, this is no nay,
For the vnknownen, sometime doth assay.
Frendes ynowe to haue, is better thyng,
Than is frendles, a man to be a kyng.

Mitte arcana dei cœlumq; inquirere
quid sit.

Cum sis mortalis, quę sunt mortalia
cures!

Of goddes misserie and his working,
Make neuer my chylde to far inquitraunce,
It is foly to muse vpon suche thyng.
Dispute neuer thy goddes pouruiaunce,
All thyng must be vnder his gouernaunce.

B. ij.

Sith

Sithe thou art man clad in mortallite,
Dispute thou thynges suche as mortal be.

Lingue metum leti, nam stultum est
tempore ⁱⁿ omni.

Dum mortem metuis, amittis gaudia
vite.

The drede of death, that is inordinate,
I meane to drede it ay, and neuer to cese.

Beware of that I counseyle the algate,

For this is as gospel doubles

True, who dredeth so, is ay myghtles.

Whan drede of death a man so aggruggith,
It wasteth life, and his tyme abbzuggith.

Iratus de re incerta contendere noli.

Impedit ira animum, ne possit cernere
verum.

For thyng that is to the vncertayne,

Whan thou art wraoth, loke y neuer strue.

Thy pacience easely withdraue & refrayne,

For there is no persone in earth on lyue,

But that all reasonlesse he is as blyue,

As besy wraoth hath kyndled hym on fyre:

And than he can not deme the trowth for pyre

Fac sumptum propere, cum res desis-
derat ipsa.

Dandum etenim est aliquid, cum tem-
pus postulat aut res.

As tyme requireth, so make thine expence,

Delure thy hand, after thy properte

Of

Of thyng, of tyme, and after the pzeſence.
Se that thou ſpende no moze than nedeth þ,
And that to ſpende, loke thyne hert be fre.
A man ſhuld do coſte, & make his ſpending,
Conſidering time, & rewarding the thyng.

Quod nimium eſt fugito, paruo gau-
dere memento.

Tuta magis puppis, eſt modico que
flumine fertur.

To muche is nought of any maner thyng,
The meane is good and moost cōmendable,
Than mā ſtandeth ſureſt here in his living
with mene eſtate that halt him greable.
Plente and povertie be not ſouſtrable,
For than is the ſhippe in the ſea moſte ſure,
Whan that the flode excedith not meſure.

Quod pudeat, ſociis prudens celare
memento.

Ne plures culpent id, quod et diſpli-
cet vni.

If þ know ought þ may turne one to ſhame,
Kepe it ſecrete for nothiſg it bewyre:

We not to beſy ſuche thynges to proclame
And publiſhe, as thou knoweſt priue.

Make not all men, to gare on the and crye,
Leſt mo depzaue, whā þ thy word has ſowe
that was befoze to other men vnknowe.

Non putes prauos hoies peccata lucrari:
Temporibus peccata latent, et tempore
patent,

If thou espie and see a surfetoure,
A thefe, a threwe, of grete mysgouernaunce,
Trust well sumtyme, shal come an houre
Whan for his dede, shall he suffre penaunce,
Cursed dede, askyth wreche and vengeance
Though wyckydnesse for tyme be kept secre
Yet at the last it wol discouerd bee.

Corporis exigui vires contemnere
noli.

Consilio pollet, cui vim natura ne-
gavit.

Though sum tyme nature haue ben unkind
And yeeuen a man to be of smale stature,
Yet my chylde Remembre, & haue in mynde
That thou neuer dispice that creature,
For god may send hym fortune and good our
As ofte as thay be w good counsell allied,
To whiche nature, hath great strenght denied

Quem scires non esse parem tibi tem-
pore cede,
victorem a victo superare, sepe
videmus.

Whan the hapenyth to trauerce or haue ado
W him thou knowest not egal to thy myght
Thyne bttrest power shew not such on vnto
lest that eftsones, he haue the in like plight
for it is spenne in tournement and in fight.
fortune changith oftene in an hour
And he is discomfet, that erst was victoure
Aduersus.

**Aduersus notum noli contendere,
verbis.**

**lis minimis verbis interdum maxima
crescit.**

**Of bꝛōdes smale, be made these fires grete,
withdꝛawe þ̄ bꝛand, the fire shal eke decrece
Agayne the knownen aȝe loke þ̄ neuer bete
with woꝛdes fele, foꝛ woꝛd distourbeth pece.
The man is wyse, that can of woꝛdes cese,
foꝛ this is sorh as god gaf the lyfe,
Of woꝛdes smale, is bꝛad full muche stryfe.**

**Quod deus intendit, noli perquirere
forte.**

**Quod statuit de te, sine te deliberat
ipse.**

**Dele not with soꝛcery, ne with surquedꝝy:
In goddes hand is all thy soꝛte and state,
Be not about to calcle thy destyny,
If thou be mysbꝛous oꝛ fortunate.
Let god alone, in him is all thy state,
And that hym list of the soꝛ to purpose:
without the, ful well can he dispose.**

**Inuidiam nimio cultu, vitare meo
mento.**

**Quæ si non lædit, tamen hanc sufferre
molestum est.**

**Beware of enuy, with her taches felle,
within thyne hert, loke that she not rests:**

W. iij.

foꝛ

For it is one of the paynes of helie.
Whan she solourneth in a mans bzeffe,
Than bzenneeth fenix in his owne neste.
and though she may non other mā mischeue
Yet Ethua ceaseth not her selfe to greue.

*Esto fortis animo cum sis dampnatus
inique:*

*Nemo diu gaudet, qui iudice vincit
iniquo.*

Enforçe thyne hert, with manly suffraunce,
Though iudgement agaynst the procede,
Be not abasthed in wordes ne countenaunce,
For the opprestoure, fals may rule and lede,
The lawe, but trust me well without dzeede,
Long to reioyse acheneth he nat,
Whiche by meanes vntrew, his goodes gat.

*Litis preterita noli maledicta referre
Post inimicitias iram meminisse, ma-
lorum est.*

Wrath of olde, that should be out of mynde,
Be not about to make est alpyue.

But the enuious hath that tache of kynde.
Such malice my childe, loke y neuer reuiue,
For yre of old, maketh men to stryue.

and who remembreth olde enemyte:

A wicked man, soforth my chylde is he.

Ne te collaudas, nec te culpaueris ipse.

*Hoc faciunt stulti, quos gloria vexat
inanis.*

Thy selfe also, loke that thou not pzeple,

Be dispzeyle, but let other men alone.
Alway after pzudence thy wordes þ þeyler
Foz thine own anaüt, honour getest þ none
But a mocke, anone as thou art gone.
A man to pzeyle him selfe as sayth the scole,
Nz dispzeyle muche, is token of a fole.

Vtere quesitis modice, cum sumptus
habundat.

Labitur exiguo, quod partum est tem
pore longo.

Whan it is time of cosse and gret expence,
Beware of waste and spend ay by mesure.
Who that to kepe noz spende no difference
Makerh, his goodes may not long endure.
The olde sawe sayth, mesure is trespure:
Foz in thort tyme, thy good may slipp away,
That was begotten in many a sondry day.

Incipiens esto, cum tempus postulat,
aut res.

Stulticiam similare loco, prudentia
summa est.

It is no wilsdome, alway to seme sage,
But sometyme to be nyce, and sayne folpe:
Who hath this feate shall fynde auantage.
Whan tyme and thyng requirerh that espye,
And than to dissimyle it is pollicpe:
Sometyme to be vnwyle in apparance
Among the wyle, is called bygh pzudence.

Luxus

**Luxuriam fugito, simul et vitare me-
mento.**

**Crimen auaritię: nam sunt contraria
fame.**

**Thy filthę flethe in mouyng bestial,
That fyghterh against the soule within
By force of her entycement sensuall,
Eschew my chyld, & kepe the from her gyn:
That acte, & grace, be set full ferre awyne.
And fle of auarice the wicked fame,
This two it be, that causen enyll name.**

**Noli tu quedam referenti, credere
semper.**

**Exigua est tribuenda fides, quia multi
multa loquuntur.**

**Welene not enery wyghtes sawe,
For some reporte thynges all other wyse
Than it was done, or any man it sawe.
And some haue it of custome and of gyle,
To fede folke with flatteryn and lyse.
Geue litle trust therfore to such spekynges:
For many folke speke many thynges.**

**Quod potu peccas, ignoscere tu tibi
noli.**

**Nam nullum crimen vini est, sed culpa
bibentis.**

**If thou surlet in dzyrke, forget not that,
Awse the oft thou come not in the snare.
With draw thy hād, fede not thy throte so fat
Drinke that suffleth, & other while y spare.**

To

To muche dꝛynke maketh men of wit bare,
And yet the wyne therof is not to blame.
But the dꝛynker, maketh hym selfe lame.

Consilium arcanum, tacito com-
mitte sodali.

Corporis auxilium, medico cōmitte
fideli.

To thy trusty frende that is ay secre,
Shewe thy cōsail, to hym thy hert betwze,
A trusty frend is chesest of pꝛeete.
But it is hard suche frendes to esple,
Trie out one among a companie,
And of thy body betake the cure:
To suche a leche, as is trusty and sure.

Successus indignos noli tu ferre mo-
leste:

Indulget fortuna malis, vt lædere
possit,

Witchin thy selfe, agrene the not to soze,
Though thyng amys sumtyme the betyde.
Dismay the not in besy wyle therfore,
Thyne aduenture nedes thou must abyde,
Fortune may not alway be on thy syde.
With harmes to grene, in awayte lieth the,
To reue men of their felicite.

Prospice qui veniunt hos casus esse fe-
rendos.

Nam leuius lædit, quicquid pꝛeuidis
mus ante,

In thy

In thy selfe compasse about befoze,
Thynge to perceyue, that after shall befall.
It noyeth not, ne greueth halfe so soze,
That is forsayne, as other thynges shall,
Sodeyne chaunces disceylen mooste of all.
It hurteth lesse, and is better plyght:
Wherof befoze a man can haue in syght.

Rebus in aduersis animum submitte
re noli.

Spem retine, spes vna hominem nec
morte relinquit.

When diuers thynges trauers thynne entet,
And thou art wzapned in aduersite:
Wayte for wāhope, thou be not lost ne shent.
Let not dispayze thy wylt bereue the,
Abide the tyme it may better be.
Hope is she that shall make the a seth,
Hope leueth not man, though mā leue bryeth

Rem tibi quam noscis aptam, dimitte
tere noli.

Fronte capellata, post hec occasio
calua.

When profer is than mekely it receyue,
Take thynges whyle they be in season.
They profre now, & oft wyl thynges weyue.
Plente now, wyl afterwarde be geason.
Take in tyme, for so commaundeth reason.
The balled head, sumtyme full of heres,
Now is made bare without knife or heres.

Quod

**Quod sequitur specta: quodq; immo
net ante videto.**

**Illum immittare deum, qui partem
spectat vtramq;**

**Provide thy selfe, and hane deliuerance
By lykely coniecture what may betyde,
Aduertise my chyld in thy remembraunce
Afore and after about on every syde.
Followe that god, and let hym be thy gyde,
That all thyng hath in his gouernement,
Future passed and that is present.**

**Forcius vt valeas, interdū parciore esto.
Paucavoluptate debentur, plura saluti,
It is a tache, of a deuouryng hounde
To receyue superflue and done excesse:
Till his recepte fro hym agayne rebounde.
Content thy nature, and fle gredynesse:
Foule lustes ay kepe vnder and repressse.
Fede not thy lust withall that he wil craue
If in helth thou lust thy body to saue.**

**Iudicium populi nunquam contemp
seris vnus.**

**Ne nulli placeas dum vis contemnere
multos.**

**When a multitude hath geuen a decre,
Do concluded ought agaynst thyne entent,
Trauerse not against the communete:
For if thou do thou shalt lyghly be shente.
Despyse not alone the peples iudgemente,
In aduenture thou please of them not one:
When**

Whne thou wilt empugne theim euersichone:

Sic tibi precipue (quod primum causa
est salutis.

Tempora ne culpes, cum sit tibi causa
doloris.

Take good hede vnto thyne owne estate,
To rule thy body well with good diete.
But loke with tyme, thou be not at debate.
though thorough thin own misrule & surfete:
Sekenes & sozowe, haue geuen the an hete,
The tyme is good, and no dismale it is:
But man it maketh, for that he doth amys.

Somnia ne cures, nam mens humana
quod optat.

Dum vigilat: sperat, per somnium cernit
id ipsum.

Drede no dzemes, so saith Detronomye,
Though they be caused of completion,
Dz els of any nyced fantasye,
Dz of a superflue repletion:

For dzemes be but fals illusion.

whā men be wakyng, they desire & thinke,
And vpo suche thing, they dzeme whan they

Lenuoye.

(Wynke.

Museth a whyle, what al these maters mene

Abyde my mayster and go no further yet,

To rede theim, auayleth not a bene:

But if a man the curnel wyll brynke.

Wherfore your hert, & al your mynd brynke,

And

And loke what lieth vnder þe boiſſous rinde,
And I dare ſay, of wyſdome and of wyt,
Plente and ſoylon, therin ſhall ye fynde.
Reſtretheth your ſelfe, w this holſome diete
That foſtcreth and kepeth vertue on lyue,
To your parſone me thynketh it full mete:
For to receyue ſuche a nutritiue.
Whiche youre eſtate, ſhal ap preſerue alpye.
In great honour, & kepe you fro noyſſaunce,
Out of daunger and vices infectiue:
If ye wyll worche, after this ordinaunce.
And in eſpectall, loke that your dede,
May bere true wytnelle and teſtiſie.
The mater that ye beholde and rede.
Loke w your herte, as wel as w your eye,
Than dare I ſay, ſomewhat ſhal ye eſpie,
that to this worke ſhal moue your courage.
Wherfoze your hert, your eie, & al applie,
your ſelfe to rule, after this dietes ſage.

cunda pars finita.

**Here folowed the third
booke of Cato.**



Oc quicunq; velis carmen cog
noscere lector,
Hec præcepta feres, quæ sūt
gratissima vitæ.

Beholde what wyght, that lust for to rede
In this my diete, somewhat shall he fynde,
Wherew, his soule he shall foustre and fede,
With the wyle good, and it fro vices bynde.
Come nere my child therfore & haue in mid,
Suche doctrine to bere away and lere,
As to thy lyfe shalbe full good and dere.

Instrue præceptis animum, nec discere
cesses.

Nam sine doctrina, vita est, quasi mor
tis imago.

Thy soule resembleth, a newe playne table,
In the whiche, as yet apperith no picture,
The philosophie saith without fable:
So is the soule but a dedly figure,
Till tyme she be reclaymed with the lure
Of doctrine, and so get her a good habite
To be expert in conyng and parfite.

Commoda multa feres, sin autem spre
ueris illud.

Non me scriptorem, sed te neglexe
ris ipse.

Enpynte my teching, in thy soule stedfast,
And

And full profitable thou shalt it fynde

For sake it not, ne from thyne here it cast

For if thou do exclude out of thy mynde

This lesson, thou art full bareyn and blinde

From vertu, and therfore wyte not me,

Sith the saute my sonne, is then in the,

Dum recte viuas, ne curas verba mea

Arbitrii nostri non est, quod quisque

loquatur

If thou lyue Justly, keeping the vpright

Neuer declining for nede ne fauoure,

Than standest thou in a full hollosom plight,

Though me malingne in wordes of rigour

If thou liue thus, thy good lyfe is thy tounre

We may not let, the people to gare & crye

Wardoo we wel, if they say misse they lye.

Productus testis, saluo tamen ante

pudore,

Quantum quique potes, celato eris

men amici.

If thou be called the soth to testifye

By saying thy worship and honestie

Thy frendes trespas be not about to wrie,

Neither as no shame therof may growe to the

This requirerh ay frendlines pardie,

In well and woo the trene beniuolence,

Between folke is frendship in existence.

C. i.

Sermones

Sermones blādos, blesofos cauerē me
mento.

Simplicitas viri sana est: frans, picta
loquela.

Make besy warthe, & kepe thy soule algate
Beholde aboute, slippe the couert trayne
Whē that false fauel knockith at thy gates,
Remenyth gile though outward he sayne.
He can anoynte softly thy eres. twayne,
With ople of plesaunce plente and foison.
Yet vnder that, kepe the from his popson.

Signitiem fugito, quę vitę ignauia fer
tur.

Nam cum animus languet, cōsumit in
ertia corpus.

Slouth, slogardy, and dulle ydolnesse,
And lachesse, that causith to be negligente,
Eschue my child with all thy besynesse:
For ydull body, makith the soule shente.
There is in erth no greater argumēte,
For to conclude the body vnaypte:

Than that the soule in ydelnesse be wyapte.

Interpone tuis interdum gaudia cu
ris.

Vt possis animo quemuis sufferre la
borem,

Who so lackith rest, may not long endure:
Therefore among take thou ease and disport.
Delite the neuer in besinesse and cure,

But

But yet at sumtyme thou maist reioyce
To play, recreation, and comferte,
Thou shalt the better labour at the long,
When thou hast mirth, thy besynesse among,
Alterius dictum, aut factum, ne carpas
seris vnquam.

Exemplo simili ne te derideat alter.
It is ful hard, to plesse euery wight,
Despise no manes dedes, nor them lacke,
Be wordys, for euen so right,
As thou dyspraisist them behind thy backe
Might so wil me make þ a moppe & a knacke
The contrary, though men had it swozne,
The scozner shall alwaye haue a scozne.

Quæ tibi fors dederit tabulis supre
ma notata.

Augendo serua, ne sis quem fama lo
quatur.

When thy last sorte that sum men call fate,
Is good and pleasaunt after thyn entente:
This meane I loo, whā thou art fortunate,
Receiue the good that god hathe to the sent
Suffre it not rechelesly to be spent
For thā of a wastour, shalt thou haue þ nāg
For our great riot, wil cause a feble fame.

Cum tibi diuitiæ superant in fine se
nectæ.

Munificus facito viuas, non parcus
amicis.

Into great age when thou arte crepte,

C.ii.

And

And y^e haſt ryches, & great aboundaunce,
be liberall of good thou haſt befoze kepte:
Thinke thou haſt ynough and ſuffiſaunce,
Let not thy good of the hane governaunce,
But governe it, and parte it wth thy frende:
When y^e goeſt hēce, it may not wth the wende

*Vtile conſilium dominus ne deſ-
pice ſerui.*

*Nullius ſenſū, ſi prodeſt contēp-
ſeris vnquam.*

Grace is geuen to men in ſundry wyſe,
Some haue wiſdome, & ſome haue eloquence,
There is pouer folke, ſumtyme bene ful wyſe.
A ſeruaunte may be of great ſapience,
Though he be had of ſmal reuerence,
Reward his wit among other while,
For vertue is hid vnder an habite vile

*Rebus et in ſenſu, non eſt quod ſus-
it ante*

*Fac viuas contemptus eo, quod tem-
pora prębent.*

This world is welch, ebbing and flowing ay
At no certayne, as doth wantan apzyle,
Though y^e haue loſt it, make no diſmay:
Be content wth that thou haſt fo: the whyle,
Sū me ther be, y^e haue nother croſſe ne pile.
Now in his warde, and yet good aduventure
Is him ſul nere, no mā may knowe his bre
*Vxorē fuge ne ducas ſub nomine dotis.
Nec retinere velis, ſi cepit eſſe moleſta.*

Wth ed

Wed not a wyfe for her inheritaunce,
For she will cast it ofte in thy verde.
And if she be noper and full of greivance,
Constrayne her not to abyde in thy verde,
Of chastisement she is a cursed wede,
To kepe one that will the ay atwite,
He is at ease, that of so she one is quyte.

Multorum disce exemplo que facta se-
quaris

Que fugias vita est nobis, aliena ma-
gistra.

Of other men thy mirror thou shalt make
Conforme the to that, & most men appree,
What yf thou shalt do, & what thou shalt forsake;
A better lesson must thou not confesse,
Than to other mennes dedes relene.
In all appertepnes into thy teebing,
Make other men a rule for thy lyving.

Quod pones, id tentes; operis ne ponde-
re pressus
Succumbat labor et frustra tentat dre-
linquas

Atempte no thing, & fornicith thy myghte
Be that to synne, thou mayst not achene
For that, & stande foule in thyn owne lighte
Over his power, what men list to mene,
With thame, his warke, must nedes take his
It is folp amā such thing to begin: (leue
Which to pfourme, his wiles be to thine

Quod noster haud recte factum, nolito
tacere.

Ne videare malos imitari velle, tacedo.
Lawe presumeth, that what mā kepith stille
The cryme of one that dothe greate offence,
And discovereth it not, he is as ille,
As is the crymous for his silence.
Therfore my sonne bying it in audiente,
That thou apperceivest not well done is:
Lest for thy silence men deme of the amys.

Iudicis auxiliū sub iniqua lege rogato
Ipse etiā leges cupiūt, vt iure regatur.
Whan that the lawe is strayte & rigorous,
Entreate the iudge to shewe the fauoure,
Enclynnyng him for to be gracious.
An egall iudge, may the parcas foroure,
And yet the lawe, shall be his gouernoure,
Whiche he ought, sometime to modifie:
As, in the case, he may a poynt espie.

Quod merito pateris, patienter ferte
memento.

Conque reus tibi sis, ipsum te iudice
damna.

What paine thou sourest for thy deserte,
Receiue it well in gree with patience:
And though thy respase be priuile couerte,
yet whan thou seest in thyne aduerterce,
That thou art blemysht in thy conscience,
withyn thy selfe thou make arbitrement:
Demnyng thy selfe in thyne owne iudgemēt.

Multa

231
Multalegas facito, preelectis prelege
multa.

Nam miranda canunt, sed non crea-
denda poeta.

Wyspende no tyme, for stouth or for lachesse,
But sometyme rede in bokes olde and tople,
Rede and repozte, with greate attentifnesse:
By redyng, to connyng men may aryse.
Than rede my sonne, & connyng accōplise.
These pceetes wyte thynges of gret maruaille,
And of smale credence off this is no faile.

Inter conuiuas facis iermone mos-
destus.

Ne dicare loquax, dum vis urbanus
haberi.

Among frendes sitting at fesse,
Be curtes and demure of thy langage,
Who speaketh moſte, may not offende lesse,
Of fleshe & boone nature hath made a cage,
The tonge to kepe, that she be not outrage.
Than if thou wilt be loued of nature,
Kescapne thy tonge, with all thy besy cure.

Coniugis irate noli tu verba ti-
mere,

Nam lachrymis struit incidias dum
fœmina plorat.

Some women wepe of pure feminite,
Whan otherwise they can not her entent
Achene: but yet beware of nyce pittie,
That of thy manly reason thou be not blem-

Foꝛ such weping, thy heart ought not to clef
Some women of kynde ben ever weppinge:
And vnder that, they can bothe pꝛize & sting.

Vtere quesitis, sed ne vidiaris abuti
Qui sua cōsumūt, cū deest aliena se q̄tur
That I haſt gotē to thyne owne woꝛship vſe
What a gayleth ryches without honoure:
To spare good, and woꝛship to refuse,
The nygarde ay with payne and labour
Is besy, but I rede the not deuoure
Without reason, thy good excessiſly:

Foꝛ than must thou of other begge haſtely.
Fac tibi proponas mortem non esse etis
mendam.

Que bona si non est, finis cum illa ma
lorum est.

Enpꝛent thy chyld, ay sadly in thy mynde,
That thou be not of deth to soꝛe adꝛade
That shal the from wꝛechidnesse vnbꝛyde
Wherin thy lyfe, so longe thou haſt lad,
Til on thy corps, thy soule hath bene ful sad
Foꝛ ryght as deth is fynē of ferfulnes:
So is the the end of thy wꝛechidnes.

Vxoris linguam, si frugi est, ferre me
mento.

Namque malum, nec velle pati nec
velle tacere.

Thy wyfis word suffre and take in gree,
Whan it sayleth, foꝛ betyde it may
Full ofte, that of full great pꝛudence is the,
And

And must be allowed, this is noo nay.
Suffre her than and her conslets allay,
For it is hard whan she can not be stille:
If she wyl not suffre, she can not haue thy will
Dilige non egra charos pietate pa-
rentes.

Nec matrem offendas, dū vis bonus
esse parenti.

Goodes that be geuen the of nature,
And comen also of thy progenitours,
Therfore my chylde with all thy best cure,
Loue them well, and cherishe at all houres.
Thei soffred þe, & kipte þe in yowthes floures
Thy moder my chylde in especialle,
If thou do wel neuer offend at alle.

Lenuoye

Resoort resoort, and hiderward releue,
My maister, now here is a holsume reue
For your auayl, vnto this place retreue,
Where as of moralite floures sayre,
And so full plesauntly doth repare.
Gethrithe therof, and make you agay,
And restith you here in this barbace.
Beholde and se what thing is to your pay,
Whan you haue gethred floures to your list,
Take them, for they be ful preteruatif.
Holde them fast, and bere them in your list,
For the pestilent heires infectif.

I counsaill

I couerlast you, and I leaue my life,
 That ye shall lede your life in sekernesse,
 Through vertue of this conseruatiue:
 And eke attayne to muche worthynesse.
 Thus moue I you, vnder protection
 Of your good grace, that what time ye rede,
 Or in this mater haue inspection
 As it biadeth you ye will do in dede.
 Than dare I affirme without drede,
 Ye shall achewe and be ryght vertuous:
 Here shall ye finde y may you guyde & lede,
 Streight to good fame, & brig you to her hous

Tertia pars finita.



Ecuram quicunque cupis tra-
 ducere vitam,
 Nec vitiis herere animum que
 moribus obsunt.

What might that lust to lede in sekernesse
 His life, & kepe his soule from accōbraunce,
 Of bices, which again good the wys expresse
 Wich ay at strife, come geue me good attēdāce
 These preceptes kepe well in remēbraunce.
 Enrolle the, and printe the in your mynde:
 How to lyue well, the meanes shal ye fynde.
 Despice diuitias, si vis animo esse beatus
 Quas qui suspiciūt, medicāt: semp auari.
 The soule talent of riches my child eschewe,
 Resemble not the greedy Tantalus,
 Whose erick in hunger, is alway neuer

Among

Among the sayre apples delictious.
no wat swete quēchith his thirst, right thus
To the vilaynes swalowe of couetise,
No all this worlde, not can he may suffice.

Commoda nature nullo tibi tempore
sunt deerunt.

Si contentus eo fueris, quod postulat
an vsus.

Nature can with litle thing be content,
As indiete, a man should neuer charge
Him selfe with mete, for many mē ben thent:
For their receites be so greate and large.

Open se alday the litle bore and barge,
Wyl dzenche anone whā they be ouerfreght
Cherisse the nature, but hurt her not to weght

Cum sis incautus, nec rem ratione gu-
bernes.

Noli fortunam que non est, dicere
cācam.

If thy thing thou hadde to misgouerne.
Withouth reason or any prouidence,

Than my childe of me this lesson lerne:
Disce it was thy fortune suche expence

To make, but wyte it thyne own negligēce.
For fortune may neuer compelle the,

Thy good to spende but at thy liberte.

Dilige denarium, sed parce dilige for-
mam.

Quam nemo sanctus, nec honestus cap-
tat habere,

Loue thy penny, as for thy cheyssaunce,
Not for the coigne, to boorde it on an hepe;
For of the prynte, was made an ordynaunce,
Not for it shuld in cofres by and slepe,
But for it shuld among the people lepe
In chaire eschaunge, and who it kepith inne
As for the forme, is subiect vnto sinne.

Cum fueris locuples, corpus curare me-
mento.

Eger habet diues nummos, sed nō habet
suisum.

Whan thou hast plente, and arte pecunyal
I meane whan thou hast great suffisaunce
Of mony, for son, and of helth but smalle
Than spend thy mony, and thy self abauance
Kepe not thy coigne, and lye in grenaunce,
The sicke, hath syluer in full great ercesse,
But of him-selfe, he hath no liker nesse.

Verbera cum tuleris, discens aliquando
magistra.

Fer patris imperium, cum verbis exit in
iram.

Though sometime y suffice great warphes
Of beeting, yet thy maistre is chaastement
Take well in gre with lowly humblenes,
Sith it is do but all in good entente,
To cause the to learne, & wisdom for to herte
And though his wordes sowne full of ire;
Yet suffice thou thy calant of thy desire.

Res

Res age quę profunt. Rursus vitare

memento.

**In quibus error inest: nec spes est certa
laboris.**

Also my chyld, thou shalt the occupye

To worke thynges that ben profitable

But loke thy wittes thou neuer applye,

To thing that may not be baillable

To cast a thyng that is not pze gnable

By wyt or strength, it is but greates errour,

Dispaired hope, is ende of suche labour,

Quod donare potes, gratis cōcedere ro-

ganti.

Nam recte fecisse bonis, in parte lucros-

rum est.

whā thou shalt geue thā geue in frēdly wise,

frēdly content a prayre or Requeste

foz geuen in tyme, is geuen twyse,

With glad som chere, makyth giftes Ricche

who so geueth gladly & some geueth best,

Loo no thing may frēdes better conquere,

Than man to leue that he may soz bett.

Quod tibi suspectum est contestim dise-

cute quid sit.

Namq; solent primo quę sunt neglecta

nocere.

whan a thyng thou haste in a conceit

As in the concepte, holdyng it suspecte

To discusse that thing anon to thy care

foz at the furst whan such thynges is reiecte

The

The rest is after easy to correct.
And thyng that at the furst is not set by,
Is often sayne to greue synally.

Cum te detinuat Veneris damnosa
voluptas.

Indulgere gule noli, que ventris
amica est.

And whan thou arte disposed inwardly.
To Venus actes, than repress thy courage,
Forre not thy fleshe to, lustily.
For great dyet, makith the fleshe outrage,
Where as measure might cause it to lye
And glotony, is cleped chesse pometrice,
Ledinge the fleshe, to wantonnesse & vice.

Cum tibi proponas animalia cuncta ti-
mere,

Vnum hominem tibi precipio plus es-
se timendum.

The rampand Lyon & the Tygre felle,
The prous Boze, the bounde ful of entye,
And other beestes moo than nedeth to telle,
Men dreden soze, and feren their tyrannye,
And will they doo but yit one beest I spee,
That is to fere mooste in speciale:

Man is the beest, y thou mooste drede shalt.

Cum tibi preualide fuerint in corpore
vires,

Fac sapias, sicut poteris vir fortis haberi.

The vertue that is cleped fortitude
Standeth

Standith not all in strengthes bodily,
As to be viuous, mighty, strong and rude,
But in the soule, it must be sikurly.
Than if thou wylt thy self fortesie
Thy soule with in acquyete wth sapience:
And thā shalt thou be strong in existence.

Auxilium a notis petito, si forte labo-
ras.

Nec quisquam melior medicus, quam
fidus amicus.

Wha thing in erth thou shalt take on hande
And thy suppozte, shal be in frendlynesse,
No straunger on lyue so nigh to y^e wil stāde
As thy knowen fred, my child this is expzes
Of the straunger thou hast no liker nesse,
For whan all other ben full far to seche:
Thy faithfull fred, can best thā be thy leche

Cum sis ipse nocens, moritur cur victis
ma pro te.

Stultitia est morte alterius sperare
salutem.

The deth of bestes that be vnreasonable,
As be custum and right of sacryfice
To purge the is no leth greable.
Trust not so to gete thy repzice,
For they that trusten so be full vnwise.
By deth of bestes god will not quemed bee.
And man abyde in his iniquitee.

Cum

Cum tibi vel sorium, vel fidam queris
amicum.

Non tibi fortuna est hominis, sed vitæ
petenda.

Thou shalt wolte chole a frende for trustines,
Thou of his fortune make no Inquiraunce:
For fortune is mother of changeablenes,
Aske of his lyfe and of his gouernaunce:
For that is proue of greater suffisaunce.
Thou bre of fortune that is casuelle,
For lyfe of man his fortune doth excelle.

Vtere questitis opibus; fuge nomen auari;

Quid tibi diuitie profunt, si pauper abudas?

Use wel the richesse that thou hast by quest
Of auarice the wicked name eschete,
Let not thy good be stopped in a cheste:
Kepe not thy stuffe ay closed stil in mewes:
Such old treasour wil make thy thac newe.
What proufitech plenty, or great treasoure.
And in ponerte a wretche alway to endure

Si famam seruare cupis, dum viuis, honestam

Fac fugias animo, que sunt mala gaudia vite.

And yf thou desyre to reioyle thy fame,
In honeste whyles thou lyest here
Eschue tho thinges that may cause shame
Licorous lustes must be layde on bere,

And

And thinges fele, that loyonly apere.
This worldis toye is ay full defectyfe,
Beware of ioy that hurtyth thy good lyfe.

*Cum sapias animo, noli irridere senect
tam.*

*Nam quiscunque sene, puerilis sensus
in illo est.*

And ay my chyld conceyue and aduertise,
That neuer thou scozne feble stowping age
Thyn elders my chyld soz nothynge y dispise
Though in their wittes they be not so sage
As in their youth: such age is ourtage,
Whan age cometh this is sothe certayne,
A man byginnerth to be a chyld agayne.

*Dulce aliquid nam cum lubito fortuna
recedit,*

*Ars remanet, vitamq; hominis no de
ferit vnquam.*

Enforce thy wittes sumwhat soz to lere,
Acquaint the with conning, soz that is sure
If fortune fayle, and poverte appere
Who that hath conning, is likly to recure
Connyng and crafte, remayneth to endure
By tha a man may him selfe releue
Whan fortune hath cast him into mischese.

*Precipito cuncta taciis, quid quisq;
loquatur,*

*Sermo hominem mores, et celat, et in
dicat idem.*

Be styl in silence wth adyseneste.

D.1.

Be

Lary my chield tyl other men haue sayd,
So shalt thou sumwhat say in sorowfulnesse
Let not thy tong be sodenly outpde,
For that might the of hastines be obzeide.
By mans word, his maner will be shewed.
By word is knowe the wise from y lewde.

Exerce studium, quamuis perceperis
Vt curia ingenium, sit et manus adfu
maturum

Though in conyng y haue full great conceyte
Enforce the ap yet to lerne more.
The soule it is, that muste be thy receyte,
Kepte in the hie, w that treasure and goze
Else maketh maystry, vls conning chetfoure.
Vse helpeth arte, as conning helpeth wister:
Than vls and vze, to conning must be knette

secl

Multum ne cures venturi tempora
facti
Non timuit mortem qui sit contentus
stingere vita

Body from soule shal haue betterer aduice,
Deth is ende comune to euery wight.
Charge not to much therfor of deths chaunce
The tribute of deth must thou paie of right:
But yet by deth shalt thou set more lichte,
If by his lyfe thou set no thing expresse
That is full of woo and wretchednesse.

Disc

Disce, sed a doctis, indoctos ipse doc-
ceto.

Propaganda etenim est rerum doctrina
bonarum.

Lerne of the wise, that teche the any thyng
Good, for it is vertue and full commendable
To encrease doctrine through such seeking.

It is alwaye a dede charitable,
To lerne and teche it is full agreeable.

To good doctrine, vertue on lyne kept,
Which no woe doctrine, none fro me should.

Hoc tibi quod possis, si tu vis, scire
Videris.

Morbi causa mali est homini, quando
que voluptas.

Drynke not to muche, no more than a masse
Kille thy selfe by the hyndel of mesure.

To muche drinke, will the annoye and bere,
Burden is euer of helth vnture.

And mesure maketh me in helth to endure
What man is ruled after lustes vile.

In good estate ne may abide no while.
Laudaris quodcumque palam quod

culque probaris.
Hoc vide ne rursus leuitatis crimine.

ganes.
And if it hap the in audience,

A thyng to presse, beware thou not blame
It oft agayne right in the same presence

Withon dyspyle comende not eke the same.
D. ii.

Of such traucte, must needs folowe shame
To ppyse no w, and est to blame doubtes,
Is a thyng of great vnstablenes.

*Tranquillis rebus que sunt aduersa ca
ueto.*

*Rufus in aduersis, melius sperare meo
mento.*

Whan I lyuest here right in thyn owne est.

In all thy ioye reeste and prosperite,

Thinke thou parcas aduersite wilt cese;

For welch standith not in sekernesse;

And also sone whan any aduersitee.

Assauntith the, yet fall not into dispaire;

Thinke in thy helpe, good fortune may repair

*Discere ne cesses, cura sapientia cres
cit.*

*Raro datur longo prudentia temporis
usu.*

It is full sayre my chylde, to be prudente;

And wisely loke thou lerne therfoze;

To lerne ap my soune do thei contente;

By diligent besynes, wisdom is moze;

Wisdom is she, that may not be sothore.

The rather prudence, y folke nyce refuse.

Can not be had but by procelle and yle.

*Parce laudato. Nam quem tu sepe p
baris.*

*Vna dies, qualis fuerit monstrabit a
micus.*

Beware alway that thou neuer enhance;

In thy laude oꝝ praysing a wight to his:
Foz thou maist haue cause est to disanance
The same: but ay thy praising modestie.
Foz at one day, thou shalt ful wel espye
Whether he be frendly that frendly semyth:
Foz all be not frendes, that men demyth.

Ne pudeat, quę nescieris te velle do-
ceri.

Scire aliquid laus est, pudor est nil
discere velle

Be not ashamed also my chyldes to lere,
That thou can not foz it is a teche
Of folye: not to despye doctryne to here.
Full wel is he that to conning may streche,
With conyngles a man is but a wreche.
To knowenynche, is right commendable,
And nought to knowe, is ay reproueable.
Demissos animo, et tacitos, vitare me-
mento.

Qua flumen placidum est, forsan later
altius vnda

The follepyne styll oft meneth fraud & gyle,
Of suche a man eschene the company
Foz the still man compassith other while
Within his hert, decepte and trecherpe.
In floodes still is water depe and hye,
In cremes softe seming to thy plesance,
Often betidich, full unhappy chance,
D. ill. Cum

Cam tibi displiceat rerum fortuna tua
audirum

Altenus specta, quod sis discrimine
peior.

With thy fortune wha thou arte discontente
And canst not take agre thyne aduenture,
Behold and sele in thyne auisemete,
How thay sumtyme were as thou as sure,
And moze likely in welth for to endure.
For the of beaute and eke of noblenesse:
Hauē yet fallen downe into wretchednesse.

Quod potes id tenta, nam luttus carpe
re renis.

Tutius est multo, quam, velum tendes
ra in altum

Attempte no thyng, that y maist not suffice,
Wasse not thy myght, bere not to hie thy saile
For ther is parrell, yf that the streame at lise,
Certayne my childe, this withoute faile,
The vessel small, is at sul great auaile,
Whan with his Oxe he may to land reche
where the sailes be sul ostē gone to wreche
Contra hominem iustum, prauē con
tendere noli.

Semper enim deus iniustas vlciscitur
iras

Against true Justmā, brawle not ne strue
For to god aboue, that is great displeasūce,
Trust this truly, ther is no man on lyue,
That to the iuste mā doth deere oʒ greuaūce,
Bus

But at the last god will take vengeance.

And herof it is good hede for to take,

The rightwisman, of god is not forsake.

Ereptis opibus, noli gaudere me-
rendo.

Sed gaude potius, tibi si contingat
habere.

Of extorcion or misauenture,

Haue plucked at the and made y thredbare

Of riches yet do thy force and cure,

Being mery and eschue thought and care.

For fretting thought, is a ful cursed inare:

Come not therin, fortune is vnstable,

After pouerte, riches is pregnable.

Cum Venere et Baccho, lis est, concu-
ta voluptas.

Quod lautum est, animo complectere
sed fugelites.

Venus is redy, with al hir actes vile.

Whā he bacchus, hath sent hir in largesse,

The tresoure of his hote and feruent yle.

Therfore my chield thyne appetyt represse,

In wyne's hote, do not to great excelle.

Drinke that for thy soule is expedient,

Eschue strif, with mesure be content.

Esiactura grauis, que sunt amittere
dammis.

Sunt quedam que ferre decet patien-
ter amicum

It is an harme, thy goodes to forgo,
That bene in hand, by force or violence,
But yet my childe thou muste considre who,
And what he is, that dothe the such offence.
Bitwixt frend and fo, haue ay a difference.
For in sum caas, thou must a frend forbere,
And suffre him, though he annoye & dere.

Tempora longa tibi noli promittere
vite.

Quocunque ingrederis, sequitur mors
corpus, et vmbra.

Be not so sure that thou shalt lyue long,
A wight shal die be he loth or leef.
And as the olde so die the yong among,
Deth stelith on, as doth a priue theef.
Lo agaynst deth, men fynd noo releefe
She is aboute to make a deuorce,
And folowith ay the shadowe of the corse.

Thure deum placat, vitulum sine cres-
cat aratro.

Ne credas placare deum, dum cedat
litatur.

Serue ay thy god w lowly obseruance,
W hert entier, with sote smelling encence,
Such sacrifice, is mosse to his plesauce.
Of calves smale that neuer did offence,
Though thou them sle, thay not dispence
with y, let the grone & swinke in thy plough
Thy hert to god is sacrifice ynough.

Cede

**Cede locum laesus, fortunę cede pos-
tenti.**

**Cedere qui potuit, prodesse aliquādo
valebit.**

**Give place to him that exceedeth thy myght,
Though y be hurt it may profite perchauce,
and seld awayleth a man for to fight
against suche one as passeth his puissance,
Though he greue now, yet oft he may anace
full oft is sayne after greates duresse,
The myghty man will kiche his gentleness.**

**Cum quid peccaris, castiges te ipse
subinde.**

**Vulnera dum sanas, dolor est medicina
doloris.**

**After thy surfet and greates offence,
Chastise thy selfe correct that was amys,
Correcte thy gylte, amende thy negligence.
Sorrowe for sinne, a veray medicine is
Repente the soze, than arte thou saufe itwis.
For phisicke saith, my chyld I the ensure:
a bitter drinke, y sharpe lickenes may cure.**

**Damnaris nunquam post longum tem-
pus amicum.**

**Mutavit mores, sed pignora prima me
mento.**

**If y haue sounde long frendship in a wight.
ful yore ago, though he begyn to chaunge
Dispraise him not: me bide not in one plight
sometime was abbay, there as now is grage**

This

This world's court, is wōdꝛe queinte & fraū
but though þ mā, now be ware unkind: (ge.
His olde frendshipp remembꝛe in thy mynd.

Gracior officiis quo sis, magis charior

esto.

Ne nomen subeas, quod dicitur offici
perda.

If it be the in office to be sette,

Thou be thou gracious to other men

They may reporte a godly man is mette

With suche an office, & so good name shal tene

About of the, but I ensure the whenne.

The officers are unkinde, than say þ presse

Now wold god, this man were officelesse.

Suspectus, caueas ne sis miser omnis

bus horis.

Nam timidus et suspectus aptissima

mors est.

Be not suspecte, that is a wicked teche,

The suspecte wight, with coward folasp,

In his living is but a very wretche,

Muche is amys, and all wold he espy,

He demeth false and faileth hertinesse.

His false conceste lette in malyncolpe

Sleeth him anone: deth endeth his folpe.

Cum fueris seruos proprios, mercatus

in vsus.

Et famulos dicas, homines tamen esse

memento.

If thou haue men without libertie,

Suche

Suche as men clepe the men of bondage,
Though they be under thy captivite,
Yet to suche men be never so outrage,
If they be holden under thy servage.
Though they be bounde yet veray me they be:
And so to dele with them, & remembre the.

Quam primum rapienda tibi est occasio prima.

Ne rursus queras, quæ iam neglexeris ante.

Thy first fortune receiue with rednesse,
Refuse it not though it be scant and smal.
It is well better in gree to take the lesse,
Than refuse it, and after sayle of all.
Gifces of fortune take them as they fall.
For sake them now, & oft thou shalt the neder.
Tyme is to take when men proffer & bede.

Morte repentina noli gaudere malorū

Fœlices obent, quorū sine crīe vita est
Reioyce not my chold in all thy lyfe,
The sodaine death of a cursed mā oz wretche
Whan he is dead, the soule may not reuyue,
Fro paine to lope, y sprite may not stretche,
The syndes holde so sore y they may retche.
Who lyueth well full well eke dieth he:
That soule is sure of greate felicitye.

Cum coniux tibi sit, nec res, & fama laborat.

Vitandum ducas inimicum nomen amici,

If thou

If thou haue a wyfe in assurance,
Than trust her wel, and loue her inwardly,
With hert & thought & all thy affiaunce,
Be not infecte with suspect & jealousy
If no defaute in her thou canst spie.
And if thy frende tel the suche is the same:
He is a frende and the nothing to blame,

Cum tibi contingat studio cognoscere
multa:

Fac discas multa, vites nescire dos
ceri.

When through studie and long exercise,
Thou knowest muche & hast great conyng,
yet do thy diligence, in hely wyse,
More to curre it is a hollesome thyng.
To greata honour, conyng may the bring.
And neuer eschewe for to wille be taught,
without teaching, sciēce will not be taught.

Miraris verbis nudis me scribere
versus.

Hos breuitas sensus fecit coniungere
binos.

And if I ought maruayle, or lust for to make,
In naked wordes why my verses I wypte,
In no wyse I may me better excuse,
Than say my wylle so dulle & inpartite,
Ariseh me thus rudely to endite.
By two and two, my metre for to knytte,
Bought causeth me, but simplenes of wylte.

Pars quarta et vltima.

Cum animaduertirem; quam plurimos
homines grauitate errare.

Whan I aduertise in my remembrance,
And se how many folke erre grievously
In the way of vertuous governance;
I haue supposed in my selfe that I
Ought to supporte and counsaill ppydently
Theim to be full glorious in spyring,
and how they shold the litle in honour bring.

Legere et non intelligere negligere est.
Therefore my chyldre I shall teche the,
Hearken me well, the maner and the gyfte,
How thy soule inward shall acquainted be
with the goode and vertuous in al wyse,
Kepe an conceyte, for he is dyspyce,
that rebith ay & wote not what is myghte.
Suche redyng is naught but wynde spente.

Itaq; deum supplica. Parentes ama.
Praise thy god & pray hym with al thy heart,
Father & mother haue thou in reuerence,
Loue them wel, & be thou neuer to smert
To here mens counsaill but kepe the chauce
Till thou be called, be cleue without offence,
Salue gladly to them that be more digne
than y thy selfe, thou shalt thy place reigne.

Magistrum mecum. Rem tuam custodi.
Drede thy maister, thy thyng loke thou kepe
Take hede to thy household, ay loue thy wyfe,
Pleasant wordes out of thy mouth let crepe,
Be not frowns, kepe thy beha as lyse,

Be tempred with wyne, but not to excessite;
Thy wyues woꝛde make none anoyte.
In folie, slepe no more than nedeth the.

Libros lege, quod legeris memento.
In goodly booke sometyms shalt thou rede,
And that thou redist in thy mynde it shalthe.
Stirre no wight to wrath, lye not in feere
Do wel to good, and that wil oft be quite;
Be not wicked ne to the wicked knyte,
Stande in the place of pleting exercise,
Deme the ryght, be counseyled of the wyse.

Troco lude; alias sage.
Play with a top, the dice loke thou eschewe,
Dispile not women, kepe theim thy behest,
Scorne neuer wight, for that þu shalt it teme,
Couet no mans good, speake fewe at talle,
Loke thy vengeance be euer to the leste,
Who hath done þu good haue in remembrance,
Lone euery wight, & this shall the auarante.

Et se before you itippe.

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